

Rája, one of the *Mantris*, are much looked up to by the Malays, with whom their opinions and councils have considerable influence.

I had an opportunity of hearing a very long improviso speech from the latter of these Malayan Ciceros, at *Súngie Sipat*, on the boundary question. His position, unlike that of European orators, was a squatting one, on his hams, with the knees pliantly folded in front. The style of his address, like that of the generality of Asiatics, was grave and pompous; but the flow of his words easy and unbroken, except by a few little attentions bestowed on his betel-pounder (*Gobik*), by which his right-hand was kept in almost continual motion.

The speech, however, was so long, that the *Panghúlú* of *Rumbówe* was fairly snoring before the customary *Ah, bagítu lah!* announced the finale of the effusion. Touching the gift of eloquence, I have observed that the Malays of the interior have generally a better and freer manner of expressing themselves than those of the coast; the language in which they clothe their sentiments is far more figurative, and full of metaphors, drawn from natural objects, and cannot fail to strike the hearer as highly pleasing and simply poetical. Their popular traditions are seldom put to writing, being committed to memory by some of their elders, and sometimes by old Malay ladies of rank, who are regarded by the simple natives, much in the light of a casket containing a valuable gem. Many of their customs are singular and peculiar, and deserving of more attention than has hitherto been paid them.

II.—Quotations from Original Sanscrit Authorities in proof and illustration of Mr. HODGSON'S *Sketch of Buddhism*.

[Continued from page 38.]

QUOTATIONS.

The Swábhávika Doctrine.

1. All things are governed or perfected by *Swabháva**: I too am governed by *Swabháva*. (*Ashta Sahasrika*.)

2. It is proper for the worshipper at the time of worship to reflect thus: I am *Nirlipt*†, and the object of my worship is *Nirlipt*; I am that God (*Iswara*) to whom I address myself. Thus meditating, the worshipper should make *púja* to all the celestials: for example, to *Vajra Satwa Buddha*, let him pay his adorations, first, by recollecting that all things with their *Vija mantras* came from *Swabháva* in this or-

* *Swa*, own, and *bháva*, nature. Idiosyncrasis.

† Intact and intangible, independent.

der:—from the *vija** of the letter Y, air ; from that of the letter R, fire ; from that of the letter V, or B, water, and from that of the letter L, earth ; and from that of the letter S, Mount *Sumèrú*. On the summit of *Sumèr* is a lotos of precious stones, and above the lotos, a moon crescent, upon which sits, supremely exalted, *Vajra Satwa*. And as all (other) things proceed from *Swabháva*, as also does *Vajra Satwa*, thence called the self-existent†. (*Pujá kand.*)

3. All things and beings (in the versatile universe) which are alike perishable, false as a dream, treacherous as a mirage, proceed, according to some, from *Swabháva*, (nature,) and according to others, from God, (*Iswara* ;) and hence it is said, that *Swabháva* and *Iswara* are essentially one, differing only in name‡. (*Ashta Sahasrika.*)

4. At the general dissolution of all things, the four elements shall be absorbed in *Súnyákár-Akásh* (sheer space) in this order : Earth in water, water in fire, fire in air, and air in *Akásh*, and *Akásh* in *Súnyáta*, and *Súnyáta* in *Tathata*§, and *Tathata* in *Buddha*, (which *Mahá Súnyáta*||) and *Buddha* in *Bhávana*, and *Bhávana* in *Swabháva*. And when existence is again envolved, each shall in the inverse order, progress from the other. From that *Swabháva*, which communicates its property of infinity to *Akásh*, proceeded into being, in *Akásh*, the letter A. and the rest of the letters ; and from the letters, *Adi Buddha*¶ and the other *Buddhas* ; and from the *Buddhas*, the *Bodhi-Satwas*, and from them the five elements, with their *Vija Mantras*. Such is the *Swabhávika Sansár* ; which *Sansár* (universe) constantly revolves between *Pravritti* and *Nirvritti*, like a potter's wheel. (*Divya Avadán.*)

* Root, radix, seed.

† This may teach us caution in the interpretation of terms. I understand the dogma to announce, that infinite intelligence is as much a part of the system of nature as finite. The mystic allusion to the alphabet imports nothing more than its being the indispensable instrument and means of knowledge or wisdom, which the *Buddhists* believe man has the capacity of perfecting up to the standard of infinity.

‡ See the note on No. 3, on the *Yatnika* system.

§ *Tathata*, says the comment, is *Satya Juyan* ; and *Bhávana* is *Bháva* or *Satta*, i. e. sheer entity.

|| See note on quotation 1 of the section *A'di Buddha*.

¶ Here again I might repeat the caution and remark at quotation 2. I have elsewhere observed, that *Swábhávika* texts, differently interpreted, form the basis of the *Aiswarika* doctrine, as well as that the *Buddhas* of the *Swábhávikas*, who derive their capacity of identifying themselves with the first cause from nature, which is that cause, are as largely gifted as the *Buddhas* of the *Aiswarikas*, deriving the same capacity from *A'di Buddha*, who is that cause. See remarks on *REMUSAT* apud *Journal of Bengal Asiatic Society*, Nos. 32, 33, and 34.

5. *Mahá Súnyáta* is, according to some, *Swabháva*, and, according to others, *Iswara*; it is like the ethereal expanse, and self-sustained. In that *Mahá Súnyáta*, the letter A, which the *Vija Mantra* of *Upáya**, and the chief of all the *Vija Mantras* of the letters, became manifest. (*Rucha Bhágavati*.)

6. Some say creation is from God: if so, what is the use of *Yatna* or of *Karma* †? That which made all things, will preserve and destroy them; that which governs *Nirvritti*, governs *Pravritti* also. (*Buddha Charitrakávyá*.)

7. The sandal tree freely communicates its fragrance to him who tears off its bark. Who is not delighted with its odour? It is from *Swabháva*. (*Kalpalata*.)

8. The elephant's cub, if he find not leafless and thorny creepers in the green wood, becomes thin. The crow avoids the ripe mango‡. The cause is still *Swabháva*. (Do.)

9. Who sharpened the thorn? Who gave their varied forms, colours, and habits to the deer kind, and to the birds? *Swabháva*! It is not according to the will (*íchchha*) of any; and if there be no desire or intention, there can be no intender or designer§. (*Buddha Charitra*.)

10. The conch, which is worthy of all praise, bright as the moon, rated first among excellent things, and which is benevolent to all sentient beings, though it be itself insensate, yields its melodious music, purely by reason of *Swabháva*. (*Kalpalata*.)

11. That hands and feet, and belly and back, and head, in fine, organs of whatever kind, are found in the womb, the wise have attri-

* *Upaya*, the expedient, the energy of nature in a state of activity. See the note on No. 6, of the section *A'di Sangha*.

† See the note on quotation 9 of this head. *Yatna* and *Karma* may here be rendered by intellect and morality.

‡ These are assumed facts in Natural History; but not correct.

§ Here is plainly announced that denial of self-consciousness or personality in the *causa causarum* which constitutes the great defect of the *Swabháviká* philosophy: and if this denial amount to atheism, the *Swabhávikas* are, for the most part, atheists; their denial also of a moral ruler of the universe being a necessary sequel to it. Excepting, however, a small and mean sect of them, they all affirm eternal necessary entity; nor do any of them reject the soul's existence beyond the grave, or the doctrine of atonement. Still NEWTON'S is, upon the whole, the right judgment, 'Deus sine providentia et dominio nihil est nisi fatum et natura.' The *Swábháviká* attempts to deify nature are but a sad confusion of cause and effect. But, in a serious religious point of view, I fail to perceive any superiority possessed by the immaterial pantheism of Bráhmans over the material pantheism of the *Buddhists*. Metempsychosis and absorption are common to both.

buted to *Swabháva*; and the union of the soul or life (*A'tma*) with body, is also *Swabháva*. (*Buddha Charitra Kávyá*.)

12. From *Swabháva* (nature) all things proceeded; by *Swabháva* all things are preserved. All their differences of structure and of habits are from *Swabháva*: and from *Swabháva* comes their destruction. All things are regulated (*suddha*) by *Swabháva*. *Swabháva* is known as the Supreme. (*Pujá kand*,—from the *Rucha Bhágavati*, where the substance is found in sundry passages).

13. *Akásh* is *Swabhávika*, because it is established, governed, perfected (*suddha*) by its own force or nature. All things are absorbed in it: it is uncreated or eternal; it is revealed by its own force; it is the essence (*A'tma**) of creation, preservation, and destruction; it is the essence of the five elements; it is infinite; it is intellectual essence (*Bodhanátmika*). The five colours are proper to it; and the five *Buddhas*; and the letters. It is *Sányáta*; self-supported; omnipresent: to its essence belong both *Pravritti* and *Nirvritti*. This *Akásh*, which is omnipresent, and essentially intellectual†, because infinite things are absorbed into it, is declared to be infinite. From the infinite nature of this *Akásh* were produced all moving things, each in its own time, in due procession from another, and with its proper difference of form and habits. From the secret nature of *Akásh* proceeded likewise, together with the *Vij Mantra* of each one, air with its own mobility; and from air, fire with its own heat; and from fire, water with its intrinsic coldness; and from water, earth with its own proper solidity or heaviness; and from earth, Mount *Sumèru* with its own substance of gold, or with its own sustaining power (*Dhátwátmika*); and from *Sumèru*, all the various kinds of trees and vegetables; and from them, all the variety of colours, shapes, flavours, and fragrances, in leaves, flowers, and fruits. Each derived its essential property (as of fire to burn) from itself; and the order of its procession into existence from the one precedent, by virtue of *Swabháva*, operating in time. The several manners of going peculiar to the six classes of animate beings (four-legged, two-legged, &c.), and their several modes of birth, (ovi-

* One comment on the comment says, *A'tma* here means *sthán* or *álaya*, i. e. the *ubi* of creation, &c.

† *Akásh* is here understood as synonymous with *Sányáta*, that is, as the elemental state of all things, the universal *ubi* and *modus* of primal entity, in a state of abstraction from all specific forms: and it is worthy of note, that amidst these primal principles, intelligence has admission. It is therefore affirmed to be a necessary end, or eternal portion of the system of nature, though separated from self-consciousness or personality. In the same manner, *Prájna*, the sum of all things, *Diva natura*, is declared to be eternal, and essentially intelligent, though a material principle.

parous, &c.*) all proceeded from *Swabháva*. From the *Swabháva* of each mansion or habitat (*Bhavana*) resulted the differences existing between the several abodes of all the six orders of animate beings. The existence of the foetus in the womb proceeds from the *Swabháva* of the union of male and female; and its gradual growth and assumption of flesh, bones, skin, and organs, is caused by the joint energy of the *Swabháva* of the foetus, and that of time, or the *Swabháva* of the foetus, operating in time. The procession of all things from birth, through gradual increase, to maturity; and thence, through gradual decay, to death, results spontaneously from the nature of each being; as do the differences appropriated to the faculties of the senses and of the mind, and to those external things and internal, which are perceived by them. Speech and sustenance from dressed food in mankind, and the want of speech and the eating of grass in quadrupeds, together with the birth of birds from eggs, of insects from sweat, and of the Gods (*Devatás*) without parentage of any sort: all these marvels proceed from *Swabháva*, (Comment on the *Pujá kand*, quotation 12.)

The AISWARIKA System.

1. The self-existent God is the sum of perfections, infinite, eternal, without members or passions; one with all things (in *Pravritti*), and separate from all things (in *Nirvritti*), infiniformed and formless, the essence of *Pravritti* and of *Nirvritti*†. (*Swayambhú Purána*.)

2. He whose image is *Súnyáta*, who is like a cypher or point, infinite, unsustained (in *Nirvritti*), and sustained (in *Pravritti*), whose essence is *Nirvritti*, of whom all things are forms (in *Pravritti*), and who is yet formless (in *Nirvritti*), who is the *Iswara*, the first intellectual essence, the *A'di Buddha*, was revealed by his own will. This self-

* By etcætera, understand *always* (more Bráhmanorum). That *Buddhism* forms an integral part of the Indian philosophy is sufficiently proved by the multitude of terms and classifications common to it, and to Bráhmanism. The theogony and cosmogony of the latter are expressly those of the former, with sundry additions only, which serve to prove the posteriority of date, and schismatical secession, of the *Buddhists*. M. COUSIN, in his course of philosophy, notices the absence of a sceptical school amongst the Indian philosophers. *Buddhism*, when fully explained, will supply the desideratum; and I would here notice the precipitation with which we are now constantly drawing general conclusions relative to the scope of Indian speculation, from a knowledge of the Bráhmanical writings only—writings equalled or surpassed in number and value by those of the *Buddhists*, *Jains*, and other dissenters from the existing orthodox system of *Vyása* and *Sankara A'ch'árya*.

† *Pravritti*, the versatile universe; *Nirvritti*, its opposite, this world and the next. *Pravritti* is compounded of *Pra*, an intensive, and *vritti*, action, occupation, from the root *vá*, to blow as the wind; *Nirvritti*, of *Nir*, a privative, and *vritti*, as before.

existent is he whom all know as the only true Being; and, though the state of *Nirvritti* be his proper and enduring state, yet, for the sake of *Pravritti*, (creation), having become *Pancha-jnyánámika*, he produced the five *Buddhas* thus; from *Suvi-suddha-dharma-dhátuja jnyán*, *Vairo chana*, the supremely wise, from whom proceed the element of earth, the sight, and colours; and from *Adarshana-jnyán*, *Akshobhya*, from whom proceed the element of water, the faculty of hearing, and all sounds; and from *Pratyavekshana-jnyán*, *Ratna Sambhava*, from whom proceed the element of fire, the sense of smell, and all odours; and from *Samta-jnyán*, *Amitábha*, from whom proceed the element of air, the sense of taste, and all savours; and from *Krityanushttha-jnyán*, *Amogha Siddha*, from whom proceed the element of ether, the faculty of touch, and all the sensible properties of outward things dependent thereon. All these five *Buddhas* are *Pravritti kámang*, or the authors of creation. They possess the five *jnyans*, the five colours, the five *mudras*, and the five vehicles*. The five elements, five senses, and five respective objects of sense, are forms of them†. And these five *Buddhas* each produced a *Bodhi-Satwa*, (for the detail, see Asiatic Society's Transactions, vol. xvi.) The five *Bodhi-Satwas* are *Srishtikámang*, or the immediate agents of creation; and each, in his turn, having become *Sarvaguna*, (invested with all qualities, or invested with the three *gunas*,) produced all things by his fiat. (Comment on quot. 1.)

3. All things existent (in the versatile universe) proceed from some cause (*hetu*): that cause is the *Tathágata*‡ (*Adi Buddha*); and that

* See Appendix A.

† The five *Dhyani Buddhas* are said to be *Pancha Bhúta*, *Pancha Indriya*, and *Pancha Ayatan ákar*. Hence my conjecture that they are mere personifications, according to a theistic theory of the phænomena of the sensible world. The 6th *Dhyáni Buddha* is, in like manner, the icon and source of the 6th sense, and its object, or *Manasa* and *Dharma*, i. e. the sentient principle, soul of the senses, or internal sense, and moral and intellectual phænomena. In the above passage, however, the association of the five elements is not the most accredited one, which (for example) associates hearing and sounds to *Akásh*.

‡ This important word is compounded of *Tatha*, thus, and *gata*, gone or got, and is explained in three ways. 1st, thus got or obtained, viz. the rank of a *Tathágata*, obtained by observance of the rules prescribed for the acquisition of perfect wisdom, of which acquisition, total cessation of births is the efficient consequence. 2nd, thus gone, viz. the *mundane* existence of the *Tathágata*, gone so as never to return, mortal births having been closed, and *Nirvritti* obtained, by perfection of knowledge. 3rd, gone in the same manner as it or they (birth or births) came; the sceptical and necessitarian conclusion of those who held that both metempsychosis and absorption are beyond our intellect (as objects of knowledge), and independent of our efforts (as objects of desire and aversion—as contingencies to which we are liable); and that *that* which causes births, causes

which is the cause of (versatile) existence is the cause of the cessation or extinction of all (such) existence : so said *Sákya Sinha*. (*Bhadra Kalpavadan*.)

4. Body is compounded of the five elements : soul, which animates it, is an emanation from the self-existent. (*Swayambhu purána*.)

5. Those who have suffered many torments in this life, and have even burned in hell, shall, if they piously serve the *Tri Ratna* (or *Triad*), escape from the evils of both. (*Avadán Kalpalatá*.)

6. SUBANDU (a Rája of Benares) was childless. He devoted himself to the worship of *Iswara* (*A'di Buddha*) ; and by the grace of *Iswara* a sugar-cane was produced from his semen, from which a son was born to him. The race* remains to this day, and is called IKSHAVA AKU. (*Avadán Kalpalatá*.)

likewise (proprio vigore) the ultimate cessation of them. The epithet *Tathágata*, therefore, can only be applied to *A'di Buddha*, the self-existent, who is never incarnated, in a figurative, or at least a restricted, sense;—cessation of human births being the essence of what it implies. I have seen the question and answer, 'what is the *Tathágata*? It does not come again,' proposed and solved by the *Raksha Bhagavati*, in the very spirit and almost in the words of the *Vedas*. One of a thousand proofs that have occurred to me how thoroughly Indian *Buddhism* is. *Tathágata*, thus gone, or gone as he came, as applied to *A'di Buddha*, alludes to his voluntary secession from the versatile world into that of abstraction, of which no mortal can predicate more than that his departure and his advent are alike simple results of his volition. Some authors substitute this interpretation, exclusively applicable to *A'di Buddha*, for the third sceptical and general interpretation above given. The synonyme *Sugata*, or 'well gone, for ever quit of versatile existence,' yet further illustrates the ordinary meaning of the word *Tathágata*, as well as the ultimate scope and genius of the *Buddhist* religion, of which the end is, freedom from metempsychosis ; and the means, perfect and absolute enlightenment of the understanding, and consequent discovery of the grand secret of nature. What that grand secret, that ultimate truth, that single reality, is, whether all is God, or God is all, seems to be the sole proposition of the oriental philosophic religionists, who have all alike sought to discover it by taking the high priori road. That God is all, appears to be the prevalent and dogmatic determination of the Bráhmánists ; that all is God, the preferential but sceptical solution of the *Buddhists* ; and, in a large view, I believe it would be difficult to indicate any further essential difference between their theoretic systems, both, as I conceive, the unquestionable growth of the Indian soil, and both founded upon transcendental speculations, conducted in the very same style and manner.

* That of *Sákya Sinha*, and said by the *Buddhists* to belong to the solar line of Indian Princes. Nor is it any proof of the contrary, that the *Pauránika* genealogies exhibit no trace of this race. Those genealogies have been altered again and again, to suit current prejudices or partialities. The Bráhmans who

7. When all was void, perfect void, (*Súnya, Mahá Súnya*) the trilateral syllable *Aum* became manifest, the first created, the ineffably splendid, surrounded by all the radical letters (*Vijá Akshara*), as by a necklace. In that *Aum*, he who is present in all things, formless and passionless, and who possesses the *Tri Ratna*, was produced by his own will. To him I make adoration. (*Swayambhu purána*).

The Kármika System.

1. From the union of *Upáya* and *Prajná**, arose *Manas*, the lord of the senses, and from *Manas* proceeded the ten virtues and the ten vices; so said *Sákya Sinha*. (*Divya Avadan*.)

2. The being of all things is derived from belief, reliance, (*pratyaya*.) in this order: from false knowledge, delusive impression; from delusive impression, general notions; from them, particulars; from them, the six seats (or outward objects) of the senses; from them, contact; from it, definite sensation and perception; from it, thirst or desire; from it, embryotic (physical) existence; from it, birth or actual physical existence; from it, all the distinctions of genus and species among animate things; from them, decay and death, after the manner and period peculiar to each. Such is the procession of all things into existence from *Avidya*, or delusion: and in the inverse order to that of their procession, they retrograde into non-existence. And the egress and regress are both *Karmas*, wherefore this system is called *Kármika*. (*Sákya* to his disciples in the *Racha Bhagavatí*.)

3. The existence of the versatile world is derived sheerly from fancy or imagination, or belief in its reality; and this false notion is the first *Karma* of *Manas*, or first act of the sentient principle, as yet unindividualized? and unembodied. This belief of the unembodied sentient principle in the reality of a mirage is attended with a longing after it, and a conviction of its worth and reality; which longing is called *Sanscár*, and constitutes the second *Karma* of *Manas*. When *Sanscár* becomes excessive incipient individual, consciousness arises (third *Karma*); thence proceeds an organised and definite, but archetypal body, the seat of that consciousness, (fourth *Karma*;) from the last results the existence of [the six sensible and cognizable properties of] natural† objects, moral and physical, (fifth *Karma*.) When the

obliterated throughout India every vestige of the splendid and extensive literature of the *Buddhas*, would have little scruple in expunging from their own sacred books the royal lineage of the great founder of *Buddhism*.

* See the note on quotation 6 of the section *A'di Sangha*. Also the note on quotation 1 of the *Yatnika* system.

† So I render, after much inquiry, the *Shad Ayatan*, or six seats of the senses external and internal; and which are in detail as follows: *Rupa, Savda, Ganda,*

archetypally embodied sentient principle comes to exercise itself on these properties of things, then definite perception or knowledge is produced, as that this is white, the other, black; this is right, the other wrong, (sixth *Karma*.) Thence arises desire or worldly affection in the archetypal body, (seventh *Karma*,) which leads to corporeal conception, (eighth,) and that to physical birth, (ninth.) From birth result the varieties of genus and species distinguishing animated nature, (tenth *Karma*,) and thence come decay and death in the time and manner peculiar to each, (eleventh and final *Karma*.) Such is the evolution of all things in *Pravritti*; opposed to which is *Nirvritti*, and the *Rasa, Sparsa, Dharma*. There is an obvious difficulty as to *Sparsa*, and some also as to *Dharma*. The whole category of the *Ayatans* expresses *outward* things: and after much investigation, I gather, that under *Rupa* is comprised not only colour, but form too, so far as its discrimination (or, in *Kármika* terms, its existence) depends on sight; and that *all* other *unspecified* properties of body are referred to *Sparsa*, which therefore includes not only temperature, roughness, and smoothness, and hardness, and its opposite, but also gravity, and even extended figure, though not extension in the abstract.

Here we have not merely the secondary or sensible properties of matter, but also the primary ones; and, as the *existence* of the *Ayatans* or outward objects perceived, is said to be derived from the *Indriyás*, (or from *Mánas*, which is their collective energy,) in other words, to be derived from the sheer exercise of the percipient powers. Nor is there any difficulty thence arising in reference to the *Kármika* doctrine, which clearly affirms that theory by its derivation of all things from *Pratyaya* (belief), or from *Avidya* (ignorance). But the *Indriyás* and *Ayatans*, with their *necessary connexion*, (and, possibly, also, the making *Avidya* the source of all things,) belong likewise to one section at least of the *Swabháviká* school; and, in regard to it, it will require a nice hand to exhibit this Berkleyan notion existing co-ordinately with the leading tenet of the *Swabhávikas*. In the way of explanation I may observe, first, that the denial of material entity involved in the *Indriyá* and *Ayatán* theory (as in that of *Avidya*) respects solely the versatile world of *Právritti*, or of specific *forms merely*, and does not touch the *Nirvrittiká* state of formative powers and of primal substances, to which latter, in that condition, the qualities of gravity, and even of extended figure, in any sense cognizable by human faculties, are denied, at the same time, that the real and even eternal existence of those substances, in that state, is affirmed.

Second, though *Dharma*, the sixth *Ayatán*, be rendered by virtue, the appropriated object of the internal sense, it must be remembered, that most of the *Swabhávikas*, whilst they deny a moral ruler of the universe, affirm the existence of morality as a part of the system of nature. Others again (the minority) of the *Swabhávikas* reject the sixth *Indriya*, and sixth *Ayatán*, and, with them, the sixth *Dhyáni Buddha*, or *Vajrá Satwa*, who, by the way, is the *Magnus Apollo* of the *Tántrikás*, a sect the mystic and obscene character of whose ritual is redeemed by its unusually explicit enunciation and acknowledgment of a "God above all."

The published explanations of the procession of all things from *Avidya* appear to me irreconcilably to conflict with the ideal basis of the theory.

recurrence of *Nirvritti* is the sheer consequence of the abandonment of all absurd ideas respecting the reality and stability of *Pravritti*, or, which is the same thing, the abandonment of *Avidya*: for, when *Avidya* is relinquished or overcome, *Sanscára* and all the rest of the *Karmas* or acts of the sentient principle, vanish with it; and also, of course, all mundane things and existences, which are thence only derived. Now, therefore, we see that *Pravritti* or the versatile world is the consequence of affection for a shadow, in the belief that it is a substance; and *Nirvritti* is the consequence of an abandonment of all such affection and belief. And *Pravritti* and *Nirvritti*, which divide the universe, are *Karmas*; wherefore the system is called *Kármika*. (Comment on Quotation 2.)

4. Since the world is produced by the *Karma* of *Manas*, or sheer act of the sentient principle, it is therefore called *Kármika*. The manner of procession of all things into existence is thus. From the union of *Upáya* and of *Prájna*, *Manas* proceeded; and from *Manas*, *Avidya*; and from *Avidya*, *Sanscár*; and from *Sanscár*, *Vijnána*; and from *Vijnána*, *Námarúpa*; and from *Námarúpa*, the *Shad Ayatan**; and from them, *Vedana*; and from it, *Trishna*; and from it, *Upadán*; and from it, *Bhava*; and from it, *Jati*; and from it, *Jaramarana*. And from *Játirupya Manas*, (i. e. the sentient principle in organized animate beings) emanated the ten virtues and ten vices. And as men's words and deeds partake of the character of the one or the other, is their lot disposed, felicity being inseparably bound to virtue, and misery to vice, by the very nature of *Karma*.

Such is the procession of all things into existence from *Manas* through *Avidyá*; and when *Avidyá* ceases, all the rest cease with it. Now, since *Avidyá* is a false knowledge, and is also the medium of all mundane existence, when it ceases, the world vanishes; and *Manas*, relieved from its illusion, is absorbed into *Upáya Prajna†*. *Pravritti* is the state of things under the influence of *Avidyá*; and the cessation of *Avidyá* is *Nirvritti*: *Právríti* and *Nirvritti* are both *Karmas*. (Another comment on quotation 2.)

* i. e. colour, odour, savour, sound, the properties dependent on touch, (which are hardness, and its opposite, temperature, roughness and smoothness, and also I believe gravity and extended figure,) and lastly, right and wrong. They are called the seats of the six senses, the five ordinary, and one internal. In this quotation I have purposely retained the original terms. Their import may be gathered from the immediately preceding quotations and note, which the curious may compare with Mr. COLEBROOKE's explication. See his paper on the *Bauddhy* philosophy, apud Trans. Roy. As. Socy. quarto vol.

† The *Vámácháras* say into *Prajna Upáya*: see note on quotation 6 of the section *A'di Sangha*.

5. The actions of a man's former births constitute his destiny*. (*Punya paroda.*)

6. He who has received from nature such wisdom as to read his own heart, and those of all others, even he cannot erase the characters which *Vidhātri*† has written on his forehead. (*Avadan Kalpalatá.*)

7. As the faithful servant walks behind his master when he walks, and stands behind him when he stands, so every animate being is bound in the chains of *Karma*. (Ditto.)

8. *Karma* accompanies every one, every where, every instant, through the forest, and across the ocean, and over the highest mountains, into the heaven of *Indra*, and into *Pátála* (hell); and no power can stay it. (Ditto.)

9. KANÁL, son of king ASOKA', because in one birth he plucked out the golden eyes from a *Chaitya*‡, had his own eyes plucked out in the next; and because he in that birth bestowed a pair of golden eyes on a *Chaitya*, received himself in the succeeding birth eyes of unequalled splendour. (*Avadan Kalpalatá.*)

10. SA'KYA SINHA'S son, named RA'HULA BHADRA, remained six years in the womb of his mother YASODRÁ. The pain and anxiety of mother and son were caused by the *Karmas* of their former births. (Ditto.)

11. Although I had required (*Sákya* speaks of himself) a perfect body, still, even in this body, defect again appeared; because I had yet to expiate a small residue of the sins of former births. (*Lallita Vistara.*)

The Yátnika System.

1. *Iswara* (*A'di Buddha*) produced *Yatna* from *Prajna*§; and the cause of *Pravritti* and *Nirvritti* is *Yatna*; and all the difficulties that

* *Daivyá*, identified with *A'di Buddha* by the theistic, and with Fate, by the atheistic doctors. The precise equivalent of the maxim itself is our 'conduct is fate.'

† *Bramha*, but here understood to be *Karma*.

‡ *Chaitya* is the name of the tomb temples or relic-consecrated churches of the *Buddhists*. The essential part of the structure is the lower hemisphere: above this a square basement or *Toran* always supports the acutely conical or pyramidal superstructure, and on all four sides of that basement two eyes are placed. Wherever the lower hemisphere is found, is indisputable evidence of *Buddhism*, e. g. 'the topes' of *Manikálaya* and of *Peshawar*. In niches at the base of the hemisphere are frequently enshrined four of the five *Dhyáni Buddhas*, one opposite to each cardinal point. *Akshobhya* occupies the eastern nich; *Ratna sambháva*, the southern; *Amitabha*, the western, and *Amoghasiddha*, the northern. *Vairochana*, the first *Dhyáni Buddha*, is supposed to occupy the centre, invisibly. Sometimes, however, he appears visibly, being placed at the right-hand of *Akshobhya*.

§ This, as I conceive, is an attempt to remedy that cardinal defect of the older *Swábhávika* school, viz. the denial of personality, and conscious power and wisdom in the first cause. To the same effect is the *Karmika* assertion,

occur in the affairs of this world and the next are vanquished by *Yatna* (or conscious intellectual effort). (*Divya Avadan.*)

2. That above mentioned *Iswara*, by means of *Yatna*, produced the five *Jnyáns*, whence sprang the five *Buddhas*. The five *Buddhas*, in like manner, (i. e. by means of *Yatna*,) produced the five *Bodhi satwas* : and they again, by the same means, created the greater *Devatás* from their bodies, and the lesser ones, from the hairs of their bodies. In like manner, BRAHMA' created the three *Lokas** and all moving and motionless things. Among mortals, all difficulties are overcome by *Yatna* ; for example, those of the sea by ships, those of illness by medicine, those of travelling by equipages—and want of paper, by prepared skin and bark of trees. And as all our worldly obstacles are removed by *Yatna*, so the wisdom which wins *Nirvritti* for us is the result of *Yatna* ; because by it alone are charity and the rest of the virtues acquired. Since therefore all the goods of this world and of the next depend upon *Yatna*, SA'KYA SINHA wandered from region to region to teach mankind that cardinal truth. (Comment on Quotation 1.)

3. That *A'di Buddha*, whom the *Swabhávikas* call *Swabháva*, and the *Aiswárikas*, *Iswara*†, produced a *Bodhi satwa*, who, having migrated through the three worlds, and through all six forms of animate existence, and experienced the goods and evils of every state of being, appeared, at last, as *Súkyá Sinha*, to teach mankind the real sources of happiness and misery, and the doctrines of the four schools of philosophy‡ ; and then, by means of *Yatna*, having obtained *Bodhi-jnyán*, and having fulfilled all the *Páramitás* (transcendental virtues), he at length became *Nirván*. (*Divya Avadán.*)

4. SA'KYA SINHA, having emanated from that self-existent which, according to some, is *Swabháva*, and according to others, is *Iswara*, was produced for the purpose of preserving all creatures. He first adopted the *Pravritti Marga* (secular character), and in several births exercised *Yatna* and *Karma*, reaping the fruits of his actions in all the three worlds. He then exercised *Yatna* and *Karma* in the *Nirvritti*

that MANAS proceeded from the union of *Upáya* and *Prájna*. *Karma* I understand to mean conscious moral effort, and *Yatna*, conscious intellectual effort. Their admission in respect to human nature implies its *free will*, as their assignation to the divine nature implies its *personality*.

* The celestial, terrene, and infernal divisions of the versatile universe.

† Passages of this entirely pyrrhonic tenure incessantly recur in the oldest and highest authorities of the *Buddhists* ; hence the assertion of the preface that Sugatism is rather sceptical than atheistically dogmatic.

‡ Expressly called in the comment the *Swobhávika*, *Aiswárika*, *Yatniká*, and *Kármika* systems. I find no authority in *Sangata* books for the Brahminical nomenclature of the *Bauddha* philosophical schools.

Márga (ascetical or monastic character) essaying a release from this mortal coil, fulfilling the ten virtues from the *Satya* to the *Dwápára Yuga*, till at last, in the *Kali Yuga*, having completely freed himself from sublunary cares, having become a *Bhikshuka**, and gone to *Buddh Gyá*, he rejected and reviled the Bráhmanical penance, did all sorts of true penance for six years under the tree of knowledge on banks of the *Niranjana* river; conquered the *Namuchimara†*, obtained *Bodhi-jnyán*, became the most perfect of the *Buddhas*, seated himself among the *Bodhi satwas*, (*Ananda* ' *Bhikshu*' and the rest,) granted wisdom to the simple, fulfilled the desires of millions of people, and gave *Moksha‡* to them and to himself. (*Lallita Vistára.*)

5. A hare fell in with a tiger: by means of *Yatna* the hare threw the tiger into a well. Hence it appears that *Yatna* prevails over physical force, knowledge, and the *Mantras*. (*Bhadra Kalpavadan.*)

6. NARA SINHA (Rája of Benares) was a monster of cruelty. SATTA SWÁMA Rája, by means of *Yatna*, compelled him to deliver up 100 *Rájkumárs*, whom NARA SINHA had destined for a sacrifice to the gods. (*Bhadra Kalpavadan.*)

7. SUDHANA KUMÁRA found a beautiful daughter of a horse-faced Rája named DRU'MA. By means of *Yatna* he carried her off, and kept her; and was immortalized for the exploit. (*Swayambhu Purána.*)

A'di Buddha.

1. Know that when, in the beginning, all was perfect void (*Mahá-sunyáta§*), and the five elements were not, then *A'di Buddha*, the stainless, was revealed in the form of flame or light.

* Mendicant: one of the four regular orders of the *Bauddhas*.—See the Preface.

† A *Daitya* of *Kánchanapára*, personification of the principle of evil. *Bodhi-jnyán* is the wisdom of *Buddhism*. ANANDA was one of the first and ablest of SA'KYA'S disciples. The first *code* of *Buddhism* is attributed to him.

‡ Emancipation, absorption.

§ The doctrine of *Sunyáta* is the darkest corner of the metaphysical labyrinth. 18 kinds of *Sunyáta* are enumerated in the *Raksha Bhagavati*. I understand it to mean generally space, which some of our philosophers have held to be plenum, others a vacuum. In the transcendental sense of the *Buddhists*, it signifies not merely the universal *ubi*, but also the *modus existendi* of all things in the state of quiescence and abstraction from phænomenal being. The *Buddhists* have eternised matter or nature in *that* state. The energy of nature ever *is*, but is not ever *exerted*; and when not *exerted*, it is considered to be void of all those qualities which necessarily imply perishableness. Most of the *Buddhists* deem (upon different grounds) all phænomena to be as purely illusory as do the Vedantists. The phænomena of the latter are sheer energies of God; those of the former are sheer energies of Nature, deified and substituted for God. See note on quot. *A'di Sangha*. The *Aiswarikas* put their *A'di Buddha* in place of the nature of the older *Swobhávikas*. See Journal of As. Soc. No. 33, Art. 1.

2. He in whom are the three *gunas*, who is the *Mahá Múrti* and the *Visvarúpa* (form of all things), became manifest: he is the self-existent great *Buddha*, the *A'di náth*, the *Mahèswara*.

3. He is the cause of all existences in the three worlds; the cause of their well being also. From his profound meditation (*Dhyán*), the universe was produced by him.

4. He is the self-existent, the *Iswara*, the sum of perfections, the infinite, void of members or passions: all things are types of him, and yet he was no type: he is the form of all things, and yet formless.

5. He is without parts, shapeless, self-sustained, void of pain and care, eternal and not eternal*; him I salute. (*Kárandá Vyúha*.)

6. *A'di Buddha* is without beginning. He is perfect, pure within, the essence of the wisdom of thatness, or absolute truth. He knows all the past. His words are ever the same.

7. He is without second. He is omnipresent. He is *Nairatmya* lion to the *Kútirtha* deer†. (*Nam sangiti*.)

8. I make salutation to *A'di Buddha*, who is one and sole in the universe; who gives every one *Bodhi-jnyán*; whose name is *Upáya*; who became manifest in the greatest *Sunyáta*, as the letter A. Who is the *Tathagata*; who is known only to those who have attained the wisdom of absolute truth. (Ditto.)

9. As in the mirror we mortals see our forms reflected, so *A'di Buddha* is known (in *Pravritti*) by the 32 *lakshanas* and 80 *anuvinjanas*. (Ditto.)

10. As the rainbow, by means of its five colours, forewarns mortals of the coming weather, so does *A'di Buddha* admonish the world of its good and evil actions by means of his five essential colours‡. (Ditto.)

* One in *Nirvritti*; the other in *Pravritti*; and so of all the preceding contrasted epithets. *Nirvritti* is quiescence and abstraction: *Pravritti*, action and concretion. All the schools admit these two modes, and thus solve the difficulty of different properties existing in cause and in effects.

† Comment says, that *Nairatmya* is ' *Sarva Dharmanám nirabhás lakshanang* ;' and that *Tirtha* means *Moksha*, and *Kútirtha*, any perversion of the doctrine of *Moksha*, as to say it consists in absorption into *Brahm*: and it explains the whole thus, ' He thunders in the ears of all those who misinterpret *Moksha*, there is no true *Moksha*, but *Sunyáta*.' Another comment gives the sense thus, dividing the sentence into two parts, ' There is no *atma* (life or soul) without him: he alarms the wicked as the lion the deer.' The first commentator is a *Swobhávika*; the second, an *Aiswarika* one.

‡ White, blue, yellow, red, and green, assigned to the five *Dhyani Buddhas*.

For a detail of the *lakshanas*, *anuvinjanas*, *balas*, *basitas*, &c. of the neighbouring quotations, see Appendix A.

11. *A'di Buddha* delights in making happy every sentient being; he tenderly loves those who serve him. His majesty fills all with reverence and awe. He is the assuager of pain and grief. (Ditto.)

12. He is the possessor of the 10 virtues; the giver of the 10 virtues: the lord of the 10 heavens; lord of the Universe: present in the 10 heavens. (Ditto.)

13. By reason of the 10 *jnyáns*, his soul is enlightened. He too is the enlightener of the 10 *jnyáns*. He has 10 forms and 10 significations, and 10 strengths, and 10 *basitas*. He is omnipresent, the chief of the *Munis*. (Ditto.)

14. He has five bodies, and five *jnyáns*, and five sights; is the *múkat* of the five *Buddhas*, without partner. (Ditto.)

15. He is the creator of all the *Buddhas*: the chief of the *Bodhi-satwas* are cherished by him. He is the creator of *Prajná*, and of the world; himself unmade. *Aliter*, he made the world by the existence of *Prajná*; himself unmade. He is the author of virtue, the destroyer of all things*. (Ditto.)

16. He is the essence of all essences. He is the *Vajra-átma*. He is the instantly-produced lord of the universe; the creator of *Akásh*. He assumes the form of fire, by reason of the *Prajnya-rupi-jnyán*, to consume the straw of ignorance. (Ditto.)

A'di Prajné, or Dharma.

1. I salute that *Prájna Paramitá*, who by reason of her omniscience causes the tranquillity-seeking *Srávakas*† to obtain absorption; who, by her knowledge of all the ways of action, causes each to go in the path suited to his genius, of whom wise men have said, that the external and internal diversities belonging to all animate nature, as produced by her, who is the mother of *Buddha* (*Buddha Mátra*) of that *Buddha* to whose service all the *Srávakas* and *Bodhi-satwas* dedicate themselves. (*Panchavingsati Sahasrika.*)

2. First air, then fire, then water, then earth‡, and in the centre of earth, *Suméru*, the sides of which are the residence of the 33 millions

* The comment on this passage is very full, and very curious, in as much as it reduces many of these supreme deities to mere *parts of speech*. Here is the summing up of the comment: 'He (*A'di Buddha*) is the instructor of the *Buddhas* and of the *Bodhi-satwas*. He is known by the knowledge of spiritual wisdom. He is the creator and destroyer of all things, the fountain of virtue.' Spiritual wisdom is stated to consist of *Sila*, *Samádhi*, *Prájna*, *Vimúkhti*, and *Jnyán*.

† Name of one of the ascetical orders of *Buddhists*. See Preface.

‡ In this enumeration of material elements, *Akásh* is omitted: but it is mentioned, and most emphatically, in quo. 4, as in the 50 other places quoted. In

of gods (*Devatás*), and above these, upon a *Lotos* of precious stones, sustaining the mansion of the moon (or a moon-crescent) sits *Prájna Paramita*, in the *Lallita-úsan* manner* ; *Prájna*, the mother of all the gods (*Prasú-bhagavatáng*), and without beginning or end, (*anádyant.*) (*Bhadra Kalpavadán.*)

3. I make salutation to the *Prájna Deví*, who is the *Prájna Paramita*, the *Prájna rupa*, the *Nir rupa*, and the universal mother. (*Pujá kand.*)

4. Thou *Prájna* art, like *Akash*, intact and intangible; thou art above all human wants; thou art established by thy own power. He who devoutly serves thee serves the *Tathágata* also. (*Ashta Sahasrika.*)

5. Thou mighty object of my worship! thou *Prájna*, art the sum of all good qualities; and *Buddha* is the *Gúrú* of the world. The wise make no distinction between thee and *Buddha*. (*Ashta Sahasrika.*)

6. O thou who art merciful to thy worshippers, the benevolent, knowing thee to be the source of *Bauddha* excellence, attain perfect happiness by the worship of thee! (Ditto.)

7. Those *Buddhas* who are merciful, and the *Gúrús* of the world, all such *Buddhas* are thy children. Thou art all good, and the universal mother (*Sakaljagat Pitá Mahi*). (Ditto.)

8. Every *Buddha* assembling his disciples instructs them how from unity thou becomest multiformed and many named. (Ditto.)

9. Thou comest not from any place, thou goest not to any place. Do the wise nowhere find thee†? (Ditto.)

10. The *Buddhas*, *Pratyéka Buddhas*, and *Srávakas‡*, have all devoutly served thee. By thee alone is absorption obtained. These are truths revealed in all *Shástras*. (Ditto.)

11. What tongue can utter thy praises, thou of whose being (or manifestation) there is no cause by thy own will. No *Purána* hath revealed any attribute by which thou mayest certainly be known. (Ditto.)

12. When all was *Sunyáta*, *Prájna Deví* was revealed out of *Akash* with the letter U; *Prájna*, the mother of all the *Buddhas* and *Bodhisatwas*, in whose heart *Dharma* ever resides; *Prájna*, who is without the world and the world's wisdom, full of the wisdom of absolute truth:

like manner, the five elements are frequently mentioned, without allusion to the 6th, which however occurs in fit places. Omission of this sort is no denial.

* i. e. one leg tucked under the other, advanced and resting on the bow of the moon-crescent.

† The force of the question is this, the wise certainly find thee.

‡ The *Buddhas* are of three grades: the highest is *Mahá Yána*, the medial, *Pratyéka*, and the lowest, *Sraváka*. These three grades are called collectively the *Tri-Yána*, or three chariots, bearing their possessors to transcendental glory.

the giver and the ikon of that wisdom; the ever living (*Sanatani*); the inscrutable; the mother of *Buddha**. (*Pujá kand.*)

13. O *Prájná Déví!* thou art the mother (*Janani*) of all the *Buddhas*, the grandmother of the *Bodhi-satwas*, and great grandmother of all (other) creatures! thou art the goddess (*Isáni*). (Ditto.)

14. Thou, *Sri Bhagavati Déví Prájná*, art the sum of all the sciences, the mother of all the *Buddhas*, the enlightener of *Bodhi-jnyán*, the light of the universe! (*Gunakáranda Vyúha.*)

15. The humbler of the pride of *Namuchi-mára*, and of all proud ones: the giver of the quality of *Satya*; the possessor of all the sciences, the *Lakshmi*; the protector of all mortals, such is the *Dharma Ratna*. (Ditto.)

16. All that the *Buddhas* have said, as contained in the *Mahá Yána Súra* and the rest of the *Sútras*, is also *Dharma Ratna*†. (Ditto.)

17. Because *Buddha* sits on the brow, the splendour thence derived to thy form illuminates all the ethereal expanse, and sheds over the three worlds the light of a million of suns, the four *Devatás*, *Brahma*, *Vishnu*, *Mahésa*, and *Indra*, are oppressed beneath thy feet, which is advanced in the *Alir-Asan*. O *Arya Tárá!* he who shall meditate on thee in this form shall be relieved from all future births. (*Saraká Dhará*‡.)

18. Thy manifestation, say some of the wise, is thus, from the roots of the hairs of thy body sprang *Akash*, heaven, earth, and hades, together with their inhabitants, the greater *Devatás*, the lesser, the *Daityas*, the *Siddhás*, *Gandharbas*, and *Nágas*. So too (from thy hairs), wonderful to tell! were produced the various mansions of the *Buddhas*, together with the thousands of *Buddhas* who occupy them§. From thy own being were formed all moving and motionless things without exception. (Ditto.)

19. Salutation to *Prájná Déví*, from whom, in the form of desire,

* *Sugatjá*, which the *Vámachárs* render, 'of whom *Buddha* was born;' the *Dakshináchárs*, 'born of *Buddha*,' or goer to *Buddha*, as wife to husband.

† Hence the scriptures are worshipped as forms of *A'di Dharma Súra*, means literally thread (of discourse), aphorism. *Sákya*, like other Indian sages, taught orally, and it is doubtful if he himself reduced his doctrines to a written code, though the great scriptures of the sect are now generally attributed to him. *Súra* is now the title of the books of highest authority among the *Baudhdhas*.

‡ Composed by *Sarvajna Mitrapada* of *Kashmír*, and in very high esteem, though not of scriptural authority.

§ These thousands of *Buddhas* of immortal mould are somewhat opposed to the so called simplicity of *Buddhism*!! whatever were the primitive doctrines of *Sákya*, it is certain that the system attributed to him, and now found in the written authorities of the sect, is the very antipodes of simplicity.

the production of the world was excellently obtained*, who is beautiful as the full moon, the mother of *A'di Buddha*, (*Jinindra Matra*,) and wife of (the other) *Buddha*, who is imperishable as adamant. (*Sádhana Mála*.)

20. That *Yoni*, from which the world was made manifest, is the *Trikonákár Yantra*. In the midst of the *Yantra* or *tríkon* (triangle) is a *bindú* (point, cypher) : from that *bindú*, *A'di Prájna* revealed herself by her own will. From one side of the triangle *A'di Prájna* produced *Buddha*, and from another side, *Dharma*, and from the third side, *Sangha*. That *A'di Prájna* is the mother of that *Buddha* who issued from the first side ; and *Dharma*, who issued from the second side, is the wife of the *Buddha* of the first side, and the mother of the other *Buddhas*. (Comment on quotation 19.)

21. Salutation to *Prájna Páramitá*, the infinite, who, when all was void, was revealed by her own will, out of the letter U. *Prájna*, the *Sakti* of *Upáya*, the sustainer of all things, (*Dharmiki*) the mother of the world, (*Jagat-mátra*;) the *Dhyánrúpa*, the mother of the *Buddhas*. The modesty of women is a form of her, and the prosperity of all earthly things. She is the wisdom of mortals, and the ease, and the joy, and the emancipation, and the knowledge. *Prájna* is present every where. (*Sádhana Mála*.)

A'di Sangha.

1. That *A'mitabha*, by virtue of his *Samta-jnyán*, created the *Bodhisatwa* named *Padma-páni*, and committed to his hands the *lotos*†. (*Gunakáranda Vyúha*.)

* *Dharmadya-sangata Kamrupini*, variously rendered, 'well got from the rise of virtue,' 'well got from the rise or origin of the world;' also as in text, *Dharmadya*, the source of all things, signifies likewise the *Yoni*, of which the type is a triangle. See 20. The triangle is a familiar symbol in temples of the *Buddha Saktis*, and of the *Triad*. Δ The point in the midst represents either *A'di Buddha* or *A'di Prájna*, according to the theistic or atheistic tendency of his opinions who uses it. Our commentator is of the *Vámáchár* or Atheistic school, and such also is his text.

† Type of creative power. *A'mitabha* is the 4th *Dhyani* or celestial *Buddha* : *Padma-páni* is his *Æon* and executive minister. *Padma-páni* is the *præsens Divus* and creator of the *existing* system of worlds. Hence his identification with the third member of the *Triad*. He is figured as a graceful youth, erect, and bearing in either hand a *lotos* and a jewel. The last circumstance explains the meaning of the celebrated *Shadakshari Mantra*, or six-lettered invocation of him, viz. *Om! Mane padme hom!* of which so many corrupt versions and more corrupt interpretations have appeared from Chinese, Tibetan, Japanese, Mongolese, and other sources. The *mantra* in question is one of three, addressed to the several members of the *Triad*. But the *præsens Divus*, whether he be Augustus or *Padma-páni*, is every thing with the many. Hence the notoriety of *this*

2. From between his (*Padma-páni's*) shoulders sprang *Brahma*; from his forehead, *Mahá Déva*; from his two eyes, the sun and moon; from his mouth, the air; from his teeth, *Saraswatí*; from his belly, *Varuna*; from his knees, *Lakshmi*; from his feet, the earth; from his navel, water; from the roots of his hair, the *Indras* and other *Devatás*. (Ditto.)

3. For the sake of obtaining *Nirvritti*, I devote myself to the feet of *Sangha*, who, having assumed the three *Gunás*, created the three worlds. (*Pujá kand.*)

4. He (*Padma-páni*) is the possessor of *Satya Dharma*, the *Bodhisatwa*, the lord of the world, the *Mahá-satwa*, the master of all the *Dharmas*. (*Gunakáranda Vyúha*.)

5. The lord of all worlds, (*Sarvalokádhípa*), the *Sri-mán*, the *Dharma Rája*, the *Lokésvara*, sprang from *A'di Buddh** (*Jinatmuja*.) Such is he whom men know for the *Sangha Ratna*. (Ditto.)

6. From the union of the essences of *Upáya* and of *Prájna*† proceeded the world, which is *Sangha*.

mantra, whilst the others are hardly ever heard of, and have thus remained unknown to our travellers.

* From *A'mitabha Buddha* immediately: mediately from *A'di Buddha*.

† Such is the *Aiswarika* reading. The *Prájnikas* read 'from the union of *Prájna* and *Upáya*.'

With the former, *Upáya* is *A'di Buddha*, the efficient and plastic cause, or only the former; and *Prájna* is *A'di Dharma*, plastic cause, a biunity with *Buddha*, or only a product. With the latter, *Upáya* is the energy of *Prájna*, the universal material cause.

The original aphorism, as I believe, is, '*Prájnoupayatmakang jagata*,' which I thus translate: 'From the universal material principle, in a state of activity, proceeded the world.' This original *Sutra* has, however, undergone two transformations to suit it to the respective doctrines of the *Triadic Aiswarikas* and of the *Kármikas*. The version of the former is, *Upáyprájnamakang sangha*; that of the latter is, *Upáyprájnatmakang manasa*. Of both, the *Upáya* is identical with *A'di Buddha*, and the *Prájna* with *A'di Dharma*. But the result—the unsophisticated *jagat* of the *Prájnikas*, became *A'di Sangha*, a creator, with the *Aiswarikas*; and *Manasa*, the sentient principle in man, the first production, and producer of all other things, with the *Kármikas*. *Avidya*, or the condition of mundane things and existences, is an illusion, alike with the *Prájnikas* and with the *Kármikas*. But, whilst the former consider *Avidya* the universal affection of the material and immediate cause of all things whatever; the latter regard *Avidya* as an affection of *manas* merely, which they hold to be an immaterial principle and the mediate cause of all things else, *A'di Buddha* being their final cause. The phænomena of both are homogeneous and unreal: but the *Prájnikas* derive them, directly, from a material source—the *Kármikas*, indirectly, from an immaterial fount. Our sober European thoughts and languages can scarcely

P. S. With regard to the consistency or otherwise of the view of the subject taken in the sketch of *Buddhism*, with the general tenor of the foregone quotations, I would observe, that the ideal theory involved in the *Prájnika*, *Swabhávika*, and in the *Karmika* doctrines, was omitted by me in the sketch, from some then remaining hesitation as to its real drift, as well as its connexion with those schools, *and no other*. Upon this *exclusive* connexion I have still some doubt. For the rest, I retain unchanged the opinions expressed in the sketch, that the *Karmika* and *Yátnika* schools are more recent than the others—that they owe their origin to attempts to qualify the extravagant quietism of the primitive *Swabhávikas*, and even of the *Aiswarikas*—and that their contradistinguishing mark is the preference given by them respectively to morals, or to intellect, with a view to final beauty. The assertion of the *Ashtasahasrika*, that *Swabháva*, or nature absolutely disposes of us, not less than the assertion of others, that an immaterial abstraction *so* disposes of us, very logically leads the author of the *Buddha Charitra* to deny the use of virtue or intellect. To oppose these ancient notions was, I conceive, the especial object of those who, by laying due stress on *Karma* and *Yatna*, gave rise to the *Kármika* and *Yátnika* schools. But that these latter entertained such just and adequate notions of God's providence, or man's free will, as we are familiar with, it is not necessary to suppose, and is altogether improbable. None such they *could* entertain if, as I believe, they adopted the more general principles of their predecessors. The ideal theory or denial of the reality of the versatile world, has, in some of its numerous phrases, a philosophical foundation; but its prevalence and popularity among the *Buddhists* are ascribable principally to that enthusiastic contempt of action for which these quietists are so remarkable. Their passionate love of abstractions is another prop of this theory.

cope with such extravagancies as these: but it would seem we must call the one doctrine material, the other, immaterial, idealism.

The phenomena of the *Prájnikas* are sheer energies of matter, those of the *Karmikas*, are sheer (human) perceptions. The notions of the former rest on general grounds—those of the latter, on particular ones, or (as it has been phrased) upon the putting the world into a man's self; the Greek “*panton metron anthropos.*”

Erratum in No. 49, January, 1836.

Page 30, line 2 of note, for ‘preferred,’ read ‘postponed,’
 ,, (et passim) for ‘Sangata,’ read ‘Saugata.’

APPENDIX A.

Detailed Enumeration of some of the principal Attributes of A'DI BUDDHA, referred to in the preceding Quotations under that Head.

दात्रिंशत्क्षयानि ।

- चक्राङ्कितपाणिपादतलता १
 सुप्रतिष्ठितपाणिपादतलता २
 जालावद्भवज्रांगुलिपाणिपाद तलता ३
 मृदुतरुणहस्तपादतलता ४ सप्तोद्भन्ता ५
 दीर्घांगुलिता ६ आयतपार्ष्णिता ७ ऋजुगात्रता ८
 उल्लसंगपादता ९ ऊर्द्धांगरोमता १०
 ऐनेयजंघता ११ पतुरुवाङ्गता १२
 कोषगतवस्त्रिगुच्छता १३ सुवर्णवर्णता १४
 शुक्लहविता १५ प्रदक्षिणावर्त्तकरोमता १६
 उर्णालंकृतमुखता १७ सिंहपूर्वाूर्द्धकायता १८
 सुसंभृतस्कन्धता १९ चित्तांतरांगता २०
 रसरसायता २१ न्यायोपपरिमण्डलता २२
 उष्णोषशिरस्कता २३ प्रभूतजिकता २४
 प्रसम्बरता २५ सिंहहनुता २६ शुक्लहनुता २७
 समदन्तता २८ हंसविक्रान्तगामिता २९
 अविरोदन्तता ३० समचत्वारिंशहन्तता ३१
 अभिनीलनेत्रता ३२

अष्टोति व्यंजनानि ।

- आतामनखता १ स्निग्धनखता २ तुंगनखता ३
 ह्रवांगुलिता ४ अनुपूर्वांगुलिता ५ गूढशिरता ६
 नियन्त्रिशिरता ७ गूढगुह्यता ८ अविषमपादता ९
 सिंहविक्रान्तगामिता १० नागविक्रान्तगामिता ११
 हंसविक्रान्तगामिता १२ दृषभविक्रान्तगामिता १३
 प्रदक्षिणगामिता १४ चारुगामिता १५
 अवक्रगामिता १६ दृढगात्रता १७ मृष्टगात्रता १८
 अनुपूर्वगात्रता १९ शुचिगात्रता २० मृदुगात्रता २१
 विशुद्धगात्रता २२ परिपूर्णव्यंजनता २३
 दृष्टुचारुमण्डलगात्रता २४ समक्रमता २५
 विशुद्धनेत्रता २६ सुकुमारगात्रता २७
 अदीनगात्रता २८ उत्साहगात्रता २९
 गम्भीरकुचिता ३० प्रसन्नगात्रता ३१
 सुविभक्तांगप्रत्यंगता ३२ वितिमिरशुद्धालोकता ३३
 दृत्तुंगकुचिता ३४ मृष्टकुचिता ३५
 अभयकुचिता ३६ अचोभकुचिता ३७

गभीरनाभिता ३८ प्रदक्षिणावर्त्तनाभिता ३९
 समन्तप्राशादिकता ४० शुचिसमुदाचारता ४१
 व्यपगतैलकालगात्रता ४२
 गम्भसदृशसुकुमारपाणिता ४३
 स्निग्धपाणिलेखिता ४४ गभीरपाणिलेखिता ४५
 आयतपाणिलेखिता ४६ नात्यायतवचनता ४७
 बिम्बप्रतिबिम्बोद्यता ४८ षट्पुञ्जिता ४९
 तनुजिह्वता ५० मेघगर्जितघोषता ५१
 रक्तजिह्वता ५२ मधुरचारुमंजुस्वरता ५३
 वृत्तदंष्ट्रता ५४ तीक्ष्णदंष्ट्रता ५५ शुक्लदंष्ट्रता ५६
 समदंष्ट्रता ५७ अनुपूर्वदंष्ट्रता ५८ तुंगनासिकता ५९
 शुचिनासिकता ६० विशालनेत्रता ६१
 चित्रपद्मता ६२ सीतासीतकमलदलनेत्रता ६३
 आयतलकता ६४ शुक्लभूकता ६५ सुस्निग्धभूकता ६६
 पीनायतभुजलतता ६७ समकर्णता ६८
 अनुपहतकर्णैन्द्रियता ६९ अपरिस्थनललाटता ७०
 पृथुललाटता ७१ सुपरिपूर्णात्तमांगता ७२
 भ्रमरसदृशकेशता ७३ चित्रकेशता ७४
 गुह्यकेशता ७५ असंगुणितकेशता ७६
 अपुरुषकेशता ७७ सुरभिकेशता ७८
 श्रीवत्समुक्तिकनंधावर्जुलचिह्नितपाणिपादतलता ७९ ८०

पंच वर्णानि ।

श्वेत १ नील २ पीत ३ रक्त ४ श्याम ५

दश पारमिता ।

दान १ शील २ चान्ति ३ वीर्य ४ ध्यान ५

प्रज्ञा ६ उपाय ७ बल ८ प्रणिधि ९ ज्ञान १०

दश भुवनानि ।

प्रमुदिता १ विमला २ प्रभाकरी ३ अर्चिष्मती ४

सुदुर्जया ५ अभिसुखी ६ दूरंगमा ७

साधुमती ८ समन्तप्रभा ९ धर्ममेधा

दश ज्ञानानि ।

दुःखज्ञानं १ समुद्यज्ञानं २ निरोधज्ञानं ३

मार्गज्ञानं ४ धर्मज्ञानं ५ अर्थज्ञानं ६ संवृत्तिज्ञानं ७

परचित्तज्ञानं ८ लयज्ञानं ९ अनुत्पादज्ञानं १०

दशाकाराः ।

पृथिव्याकारः १ जलाकारः २ अग्न्याकारः ३

वाय्वाकारः ४ आकाशकारः ५ आकाशनिरोधाकारः ६

वायुनिरोधाकारः ७ अग्निनिरोधाकारः ८

जलनिरोधाकारः ९ पृथिवीनिरोधाकारः १०

दशार्थाः ।

प्राणार्थ १ अपानार्थ २ समानार्थ ३
उदानार्थ ४ व्यानार्थ ५ क्रूरार्थ ६ ककरार्थ ७
नागार्थ ८ देवदत्तार्थ ९ धनंजयार्थ १०

दश वलानि ।

स्थानास्थानज्ञानवलं १ कर्मविपाकज्ञानवलं २
नानाधातुज्ञानवलं ३ नानाविमुक्तिज्ञानवलं ४
सतान्दियपरापरज्ञानवलं ५
सर्वत्रगामिप्रतिपत्तिज्ञानवलं ६
ध्यान विमोक्ष समाधि समापत्ति संक्षेप व्यावदान
स्थान ज्ञानवलं ७ पूर्वनिवासानुस्मृतिज्ञानवलं ८
च्युत्युत्पत्तिज्ञानवलं ९ आश्रवचयज्ञानवलं १०

दश वशिताः ।

आयुर्वशिता १ चित्तवशिता २ परिष्कारवशिता ३
धर्मवशिता ४ अश्लिवशिता ५ जन्मवशिता ६
अधिसुक्तिवशिता ७ प्रणिधानवशिता ८
कर्मवशिता ९ ज्ञानवशिता १०

पंच कायाः ।

धर्मकायः १ संभोगकायः २ निर्माणकायः ३
महासुखकायः ४ ज्ञानकायः ५

पंच चक्षुः ।

मांसचक्षुः १ धर्मचक्षुः २ प्रज्ञानचक्षुः ३ दिव्यचक्षुः ४
बुद्धचक्षुः ५

इतिबुद्धलक्षणादिसमाप्ताः ।

अथ अष्टादशशून्यता लिख्यते ।

अध्यात्मशून्यता १ वहिर्घाशून्यता २
अध्यात्मवहिर्घाशून्यता ३ शून्यताशून्यता ४
महाशून्यता ५ परमार्थशून्यता ६ संस्क्रान्तशून्यता ७
असंस्कृतशून्यता ८ अत्यन्तशून्यता ९
अनवरागशून्यता १० अनवकारशून्यता ११
प्रकृतिशून्यता १२ सर्वधर्मशून्यता १३
स्वलक्षणशून्यता १४ अनुपलंभशून्यता १५
अभावशून्यता १६ स्वभावशून्यता १७
अभावस्वभावशून्यता १८
मतांतरे विंशति शून्यताः लक्षणशून्यता १९
अलक्षणशून्यता २०

APPENDIX B.

Classified Enumeration of the principal Objects of Buddha Worship.

Ekámnáya.

Upáya.

'Adi-Buddha.

Mahá-Vairochana.

Ekámnáyí.

Prajná.

Prajná-páramitá.

Dwayámnáya.

1.	2.	
Upáya.	Prajná.	{ Root of theistic doctrine.
1.	2.	
Prajná.	Upáya.	{ Root of atheistic ditto.

Trayámnáya.

2.	1.	3.
Dharma.	Buddha.	Sangha.
2.	1.	3.
Sangha.	Buddha.	Dharma.
1.	2.	3.
Buddha.	Dharma.	Sangha.

Pancha-Buddhámnáya.

4.	2.	1.	3.	5.
Amitábha.	Akshobhya.	Vairochana.	Ratnasambhava.	Amoghasiddha.

Pancha-Prajnámnáyí.

4.	2.	1.	3.	5.
Pándará.	Lochaná.	Vajradhátwísvari.	Mámakí.	Tárá.

Pancha-Sanghámnáya.

4.	2.	1.	3.	5.
Padmapáni.	Vajrapáni.	Samantabhadra.	Ratnapáni.	Viswapáni.

Pancha-Sangha-Prajnámnáyí.

4.	2.	1.	3.	5.
Bhrikutí-tárá.	Ugratárá.	Sitatárá.	Ratnatárá.	Viswatárá.

Matántara-Pancha-Buddhámnáya.

1.	2.	3.	4.	5.
Vairochana.	Akshobhya.	Ratnasambhava.	Amitábha.	Amoghasiddha.

Matántara-Pancha-Prajnámnáyí.

1.	2.	3.	4.	5.
Vajradhátwísvari.	Lochaná.	Mámakí.	Pandará.	Tárá.

Matántara-Pancha-Sanghámnáya.

1.	2.	3.	4.	5.
Samantabhadra.	Vajrapáni.	Ratnapáni.	Padmapáni.	Viswapáni.

Matántara-Pancha-Sangha-Prajnámnáyí.

1.	2.	3.	4.	5.
Sitatárá.	Ugratárá.	Ratnatárá.	Bhrikutítárá.	Viswatárá.

Matántara-Pancha-Buddhámnáya.

4.	2.	1.	3.	5.
Amitábha.	Amoghasiddha.	Vairochana.	Ratnasambhava.	Akshobhya.

Matántara-Pancha-Prajnámnáyí.

4.	2.	1.	3.	5.
Tárá.	Mámakí.	Vajradhátwísvari.	Pándará.	Lochaná.

Shad-A'mnáya-Buddhá.

1.	2.	3.	4.	5.	6.
Vairochana.	Akshobhya.	Ratnasambhava.	Amitábha.	Amoghasiddha.	Vajrasatwa.

Shat-Prajñámnyái.

1. 2. 3. 4. 5. 6.
Vajradhátwísvari. Lochaná. Mámakí. Pándará. Tára. Vajrasatwátmiká.

Shat-Sanghámnyaya.

1. 2. 3. 4. 5. 6.
Samantabhadrá. Vajrapáni. Ratnapáni. Padmapáni. Viswapáni. Ghantapáni.

Mánushíya-Sapta-Buddhámnyaya.

1. 2. 3. 4. 5. 6. 7.
Vipasyí. Sikhí. Viswabhá. Kakútsanda. Kanakamuni. Kásyapa. Sákyasinha.

Matántara-Mánushíya-Sapta-Buddhámnyaya.

6. 4. 2. 1. 3. 5. 7.
Kásyapa. Kakútsanda. Sikhí. Vipasyí. Viswabhú. Kanakamuni. Sákyasinha.

Prajná-Misrita-Dhyáni-Nava-Buddhámnyaya.

2. 1. 3.
Akshobhya. Vairochana-Vajradhátwísvarí. Ratnasambhava.

8. 6. 4. 5. 7. 9.
Pándará. Lochaná. Amitábha. Amoghasiddha. Mámakí. Tára.

Dhyáni-Nava-Buddhámnyaya.

4. 2. 1. 3. 5.
Amitábha. Akshobhya. Vairochana. Ratnasambhava. Amoghasiddha.

8. 6. 7. 9.
Vajradharma. Vajrasatwa. Vajrarája. Vajrakarma.

Dhyáni-Nava-Prajñámnyái.

4. 2. 1. 3. 5.
Pándará. Lochaná. Vajradhátwísvarí. Mámakí. Tára.

8. 6. 7. 9.
Dharmavajriní. Vajrasatwátmiká. Ratnavajriní. Karmavajriní.

Dhyáni-Nava-Sanghámnyáh.

4. 2. 1. 3. 5.
Padmapáni. Vajrapáni. Samantabhadrá. Ratnapáni. Viswapáni.

8. 6. 7. 9.
Dharmapáni. Ghantapáni. Manipáni. Karmapáni.

Misrita-Nava-Buddhámnyánám ete Misrita-Nava-Sanghámnyáh.

2. 1. 3.
Maitreya. Avalokiteswara. Gaganaganja.

6. 4. 5. 7.
Manjughosha. Samantabhadrá. Vajrapáni. Sarva-nivarana-vishkambhí.

8. 9.
Kshitigarbha. Khagarbha.

Misrita-Nava-Buddhámnyánám ete Nava-Dharmámnyáh Paustakáh Buddha-Dharma-sangha-Mandale Pájanakrame étan Múlam.

2. 1. 3.
Gandavyúha. Prajñá-páramitá. Dasabhúmíswara.

6. 4. 5. 7.
Saddharmapundaríka. Samádhirája. Lankávatára. Tathágataguhyaká.

8. 9.
Lalita-vistara. Suvarna-prabhá.

Nava-Bodhisatwa-Sangha-Prajñámnyáh.

4. 2. 1. 3. 5.
Sitatará. Maitráyani. Bhrikutítará. Pushpatará. Ekajatá.

8. 6. 7. 9.
Dípatará. Vágíswarí. Dhúpatará. Gandhatará.

Nava-Deví-Prajñámnyái.

2. 1. 3. 8. 4.
Vajravidáriní. Vasundhará. Ganapati-hrídáyá. Mária. Ushnísha-vijayá.

5. 7. 8. 9.
Parnasavarí. Grahamátriká. Pratyangirá. Dhvajágrakeyúrí.

Misrita-Nava-Dharmámnyáh.

4. 2. 1. 3. 5.
Páandará. Lochaná. Vajradhátwíswarí. Mámakí. Tárá.

8. 6. 7. 9.
Pratyangirá. Vajrasatwátmiká. Vasundhará. Guhyeswarí.

Mánushíya-Nava-Buddhámnyáh.

4. 2. 1. 3. 5.
Sikhí Ratnagarbha. Dípankara. Vipasyí. Viswabhá.

8. 6. 7. 9.
Kásyapa. Kakutsanda. Kanakamuni. Sákyasinha.

Mánushíya-Nava-Buddhámnyáh.

1. 2. 3. 4. 5.
Dípankara. Ratnagarbha. Vipasyí. Sikhí. Viswabhá.

6. 7. 8. 9.
Kakutsanda. Kanakamuni. Kásyapa. Sákyasinha.

Mánushíya-Nava-Prajámnyái.

1. 2. 3. 4. 5.
Jwálavatí. Lakshanavatí. Vipasyantí. Sikhámáliní. Viswadará.

6. 7. 8. 9.
Kakudvatí. Kanthanamáliní. Mahídará. Vasodhará.

Nava Bhikshu-Sanghámnyáh.

1. 2. 3. 4. 5.
Pradipeswara. Ratnarája. Mahámati. Ratnadhará. A'kásaganja.

6. 7. 8. 9.
Sakalamangala. Kanakarája. Dharmodara. Ananda.

Iti Sri-Ekámnyáúdi-Navámnyaya-Devatáh Samáptáh.

N. B. The authority for these details is the Dharma Sangraha, or *catalogue raisonné* of the terminology of Bauddha system of philosophy and religion.

III.—*Notes explanatory of a Collection of Geological Specimens from the Country between Hyderabad and Nágpur.* By J. G. MALCOLMSON, Assistant Surgeon, Madras Establishment. Pl. V.

I had the pleasure of forwarding from Madras, a selection of geological specimens, collected in May, 1833, between the cities of Hyderabad and Nágpur. I regret, that circumstances prevented my doing this sooner, and that the notes in explanation of the localities whence they were obtained, must now be short and imperfect; I hope, however, that the specimens themselves will be of use in illustrating the geology of a tract of country hitherto undescribed, and which connects the formations of the south-east of the Deccan, with those in the neighbourhood of the valley of the Narbada.

From my inability to identify, describe, and figure the numerous fossils, discovered in the tract of country between the Godavery and the town of Hinganghát, 47 miles south of Nágpur, and the importance of these, in reference to the questions as to the relative age of the great trap formation of the Deccan, and of the west of India, and the clayslate formation of VOYSEY, with its associated sandstone*, and the periods of elevation of the granitic rocks, on which

* See his account of the diamond mines of Banganapilly.—As. Res. xviii.